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Forty Years of Missionary Labor.

1846-1886.

*Keep this* *Impressions*

# HISTORY

OF THE

American Missionary Association.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

Office, 56 Reade Street.

1886.

## CONTENTS.

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	PAGE.
Organization and Early Labors, - - - - -	3
Among the Negroes, - - - - -	5
Preliminary Educational Work, - - - - -	5
Permanent Educational Institutions, - - - - -	8
Churches in the South, - - - - -	9
Mountain Work, - - - - -	11
The Indians, - - - - -	12
Transfer of Missions, - - - - -	12
Chinese in America, - - - - -	16
Bureau of Woman's Work, - - - - -	17
Finances, - - - - -	19
Officers of the Association, - - - - -	21
Statistics for 1885—Wants, - - - - -	24

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# American Missionary Association.

56 READE STREET, NEW YORK.

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## COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for the "American Missionary" to the Editor, at the New York Office.

\* Deceased.

## GIFT

ANNA L. DAWES

SEPT. 17 1936

❖ FORTY YEARS OF MISSIONARY LABOR. ❖

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## HISTORY

OF THE

# AMERICAN MISSIONARY ASSOCIATION.

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### ORGANIZATION AND EARLY LABORS.

THE AMERICAN MISSIONARY ASSOCIATION was formed in Albany, N. Y., September 3, 1846, in the early days of organized resistance, religious and political, to the supreme domination of slavery. Its object as stated in its Constitution is : "To conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries." Its endeavor to discountenance slavery was "by refusing to receive the known fruits of unrequited labor or to welcome to its employment those who hold their fellow-beings as slaves." It was preceded by four recently established missionary organizations, which were subsequently merged into it. They were the result of the growing dissatisfaction with the comparative silence of the older missionary societies in regard to slavery, and were a protest against it. The first of these organizations was the AMISTAD COMMITTEE, formed to secure counsel to defend the forty-two Negroes who had risen upon their captors, and had mastered the Spanish slave schooner "Amistad" that was bearing them into slavery. They were tried for murder before the United States Supreme Court, and after a long contest were pronounced free. They were instructed for a time at Farmington, Conn., by Prof. Geo. E. Day, D.D., and were finally sent by the Committee to their native land, accompanied by three missionaries, who thus founded the Mendi Mission, West Africa. The other missionary organizations were the UNION MISSIONARY SOCIETY, formed in Hartford, Conn., under whose care the infant



mission at Mendi was for a time placed ; the COMMITTEE FOR WEST INDIA MISSIONS among the recently emancipated slaves of Jamaica ; and the WESTERN EVANGELICAL MISSIONARY SOCIETY for work among the American Indians.

#### EARLY LABORS.

THE AMERICAN MISSIONARY ASSOCIATION thus organized, and having received the funds and missions of these societies, entered upon its work with vigor, strengthening the missions already begun and establishing or accepting the care of others.

In the *Foreign* field, in addition to the missions received from the societies named, it took under its care one missionary in the Sandwich Islands, two in Siam, and a number of missionaries and teachers laboring among the colored refugees in Canada—so that in its Foreign Department in 1854 its laborers numbered *seventy-nine*, located in Africa, Jamaica, the Sandwich Islands, Siam, Egypt among the Copts, Canada among the colored refugees, and in North America among the Indians.

The *Home* Department embraced two distinct fields, the West and the South, and the largest number of home missionary workers employed by the Association was 112 in 1860, fifteen of them being located in the slave States and in Kansas. In the Western field the work was conducted with a special view to preaching the Gospel free from all complicity with slavery and caste, and the missionaries and churches aided were such as bore decided testimony against both. The laborers in the Western field in 1860 were located as follows : In States east of Ohio, 15 ; in Ohio, Indiana and Michigan, 35 ; in Illinois, 23 ; in Wisconsin and Minnesota, 14 ; in Iowa, 10. The missions in the *slave States* gave rise to some of the most stirring events in the history of the Association, which has the distinction of beginning the first decided efforts, while slavery existed, to organize churches and schools in the South, on an avowedly anti-slavery basis. These efforts were necessarily confined to the white people, for in the domain of slavery, anti-slavery churches and schools for the blacks were impossibilities. Rev. John G. Fee was the pioneer in this movement. A Kentuckian by birth, the son of a slaveholder, disinherited by his father on account of his anti-slavery principles, he collected a church of non-slaveholders, and applied to the American Missionary Association for aid. The Association was ready to welcome such a man, and gave him a commission, dated October 10, 1848.

Mr. Fee's labors were abundant. He preached in many places and organized a second non-slaveholding church. Sunday-schools and day-schools were established. The beginnings were made of what has since become Berea College. He was repeatedly mobbed, sometimes almost miraculously delivered, yet finally driven to the North for a time.

Rev. Daniel Worth, born in North Carolina, attempted the same work in that State, preaching to six small non-slaveholding churches. He was threatened, arrested, tried (pleading his own cause), fined and imprisoned. In Kansas, the missions of the Association bore the brunt of the border-ruffian raids. In October, 1859, came the march of John Brown into Virginia, bringing universal terror to the South, and with it the expulsion of all our missionaries from the slave States.

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## AMONG THE NEGROES.

The crisis so long impending came at length, and the Union armies, entering the South in 1861, opened the way for the instruction and elevation of the colored people. The Association felt itself specially called and providentially prepared to engage in this work. It had, in 1859, relinquished its Indian and Coptic missions, and during the four years of the war it withdrew its missionaries from the West and from Canada, and concentrated its energies upon this new field in the South.

## PRELIMINARY EDUCATIONAL WORK.

### BEGINNINGS.

The Northern armies found a surprising thirst for knowledge among the Negroes ; and chaplains and Christian officers and soldiers became, to a limited extent, their teachers. But the first systematic effort for their relief and instruction was made by the American Missionary Association. Large numbers of "contrabands," or escaping fugitive slaves, were gathered at Fortress Monroe and Hampton, Va., and in consequence of the burning of the latter place, were homeless and destitute. The Association commissioned Rev. L. C. Lockwood as a missionary, and sent him to make investigations. He reached Hampton September 3, 1861, and in the evening found a number of colored people assembled for prayer.



They hailed his coming as the answer to their supplications, and the next day arrangements were made for meetings in several places, the house of ex-President Tyler being one of them. A Sabbath-school was opened in that house on the 15th—a new use for that mansion, and a new era for the colored people. Other Sunday-schools soon followed. Appeals were promptly made by the Association and relief was furnished in food and clothing.

But the great event in Mr. Lockwood's mission was that on the 17th of September, 1861, he established *the first day-school among the freedmen*. The teacher of that humble school was Mrs. Mary S. Peake, an intelligent Christian woman. Her mother was a free colored woman, her father, an educated Englishman. That little school laid the foundation for the Hampton Institute, and was the harbinger of the hundreds that have followed. The school-house stood on the coast where, two hundred and forty-one years before, the first slave-ship entered the line of the American continent. That first slave-ship and this first Negro school will hereafter be contrasted as the initiators of two widely different eras—of barbarism and of civilization. This beginning was followed by other schools and with religious services.

During the year 1862, the Association extended its schools and religious efforts at Hampton and vicinity, and it shared with several temporary organizations that soon sprang up in the distribution of clothing and supplies among the destitute. It opened a school at Norfolk, founded two schools at Newport News and aided in the work of relief on the Port Royal Islands. In May, it began a mission among the colored people who crowded Washington City, and before the year closed, at Cairo, Ill., where these people had begun to gather in large numbers.

#### EMANCIPATION—THE WIDE DOOR OPENED.

The Proclamation of Emancipation, dated January 1, 1863, insured the permanent freedom of those who reached the Union lines. A sense of justice to the long-oppressed slave awoke an enthusiasm at the North, second only to that which impelled the soldiers to enter the army. Hundreds of ladies, refined and educated, many of them teachers in Northern schools, volunteered their services. Clothing and supplies were offered in large quantities, and Freedmen's Aid Societies were multiplied.

The American Missionary Association rapidly extended its work. At Norfolk, the solitary school of the previous year received an



enlargement beyond precedent. The number in the day-school was as high as 1,200, of whom 25 only were adults ; but in the night-schools, after the fatigues of the day, 400 grown people were seen, making half of the 800 in attendance. In the three Sabbath-schools there were 1,500, of whom 500 were adults. On many plantations around Norfolk, abandoned by the white owners but still occupied by the ex-slaves, the Association opened schools and preached the Gospel. The estate of Ex-Governor Wise was thus occupied, and his mansion was used as a school-house and a home for teachers of colored people. Teachers were also sent to Newbern and Roanoke Island, N. C.; to Beaufort, Hilton Head, St. Helena and Ladies' Island, S. C., and to St. Louis, Mo.

The success of our arms on the Mississippi, culminating in the surrender of Vicksburg, July 4th, opened a wide door of usefulness and charity, which the Association entered promptly and efficiently. Missionaries and teachers were sent to Columbus, Ky., Cairo, Ill., Memphis, Tenn., President Island, and Camps Fisk and Shiloh. The progress in 1864 is indicated by the fact that the Association employed 250 missionaries and teachers, instead of 83 the year before. This force was scattered over the field, held by our armies in the District of Columbia, Virginia, North Carolina, South Carolina, Florida, Louisiana, Kentucky, Tennessee, Mississippi, Arkansas, Missouri and Kansas.

#### CLOSE OF THE WAR—FREEDMEN'S BUREAU—BOSTON COUNCIL.

The year 1865 was marked by events of more than usual importance to the Freedmen and the Association. Prominent among these were the close of the war ; the establishment, by Act of Congress, of the Freedmen's Bureau, which distributed in various ways, in aid of the Freedmen, \$12,965,395.40 ; and the holding of a National Council of Congregational Churches in Boston, which recommended to the churches to raise \$250,000 for the work among the Freedmen, and designated this Association as the organization providentially fitted to carry it forward. This generous indorsement induced the Association to enlarge its administrative force, and to prepare itself for still wider operations in the field. It appointed District Secretaries at Chicago, Cincinnati and Boston, and collecting agents in other portions of the Northern States. It also secured the services of several esteemed ministers of the Gospel who acted as its representatives in soliciting funds in Great Britain.

## CONFLICTING INFLUENCES.

At the North the joy over the close of the war, and the obvious duty it owed to the millions of emancipated slaves, together with the sympathy of anti-slavery friends in Great Britain, made it easy for the Association to obtain the \$250,000 recommended by the National Council. The Freedmen's Bureau also began to make liberal grants for the erection of school buildings for the use of the Freedmen, and thus the resources at the command of the Association were greatly increased. Its receipts from all sources ran up from \$47,828 in 1861 to \$253,045 in 1866, and \$420,769 in 1870.

But in the South there was growing discontent, culminating in the reign of terror under the infamous Ku-Klux Klans—the Thugs of America. The colored people were often assaulted by mobs, dragged from their homes at midnight, and shot down in the streets. Our missionaries and teachers were to some extent the objects of embittered hate and ruffianly threats, but God mercifully protected them and made them moral supporters of their flocks and schools. There was no want of courage on their part to enter or remain in the field; the number of teachers, which was 320 in 1865, was enlarged to 528 in 1867, and 532 in 1868, and 533 in 1870!

## PERMANENT EDUCATIONAL INSTITUTIONS.

It was during this very period that the beginnings were made for most of our *permanent* educational institutions. The call was imperative. The vast numbers of the colored people indicated that they must become largely their own educators; the astonishing progress of the pupils proved that they were capable of it. Hence the policy of the Association began to take definite shape; it must train the teachers and preachers for this people. Its teachers were accordingly withdrawn from the primary schools in great measure, and graded and normal schools, colleges, incipient universities and theological classes were established—the design being to plant a school of high grade in each of the principal cities or centres of population, and one college or university in each of the large Southern States. The increased resources of the Association enabled it to begin the work, and both the resources and the work have been largely supplemented by the energy of Gen. Armstrong at Hampton, the enterprise of Berea College, the touching songs of the Jubilee Singers, the munificence of Mrs. Valeria G.



Stone, the gifts of Mr. Tillotson and others, so that the Association can now point to the eight larger Southern States thus furnished with chartered institutions : Virginia, Hampton Institute\*; Kentucky, Berea College\*; Georgia, Atlanta University\*; Tennessee, Fisk University ; Alabama, Talladega College ; Mississippi, Tougaloo University ; Louisiana, Straight University ; Texas, Tillotson Institute. Normal and graded schools with excellent buildings are located at Wilmington, N. C.; Charleston and Greenwood, S. C.; Savannah, McIntosh, Atlanta and Macon, Ga.; Mobile, Selma and Athens, Ala.; Memphis and Jonesboro, Tenn.; Lexington and Williamsburg, Ky., together with 36 common and parochial schools scattered over nine of the Southern States.

Theological Departments have been established in Howard University, Fisk University, Talladega College and Straight University, with an aggregate of 96 students. The Law Department of Straight University has 67 students, colored and white. Industrial instruction, so fully illustrated at Hampton, was early introduced into many of our schools, and has been constantly extended. Talladega College and Tougaloo University have large farms attached, which furnish means for practical instruction in farming. In all the larger institutions and normal schools, mechanical arts are taught to the boys, and household work, cooking, sewing, washing, nursing, etc., to the girls. The Slater fund renders aid to these industrial departments.

#### CHURCHES IN THE SOUTH.

##### CHURCH PLANTING.

Simultaneously with the founding of these permanent institutions the Association began the planting of churches among the Freedmen. These were organized with caution, more solicitude being felt as to character than number. They were formed mainly in connection with the educational institutions, and were intended to be models of true Christian and church life. The work of church planting has been pressed forward with a steady hand until the churches now number 112, located in nearly all the States of the South. The growth has been encouraging. The Annual Report

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\* Hampton Institute and Berea College are under the management of their own boards of trustees, and the relation of the Association to them is that of parental interest and not of control. The Atlanta University is supported largely by the State of Georgia, and is governed by its own board of trustees.



for 1882 says : "Through these seventeen years since the war our churches have come on from two or three to number 83. Nor are these merely skeleton churches. Every one of these 83 has a pastor, except one whose pastor died recently. Of the 73 ministers who serve these churches, 22 are from the North and 51 are native preachers. Every one of these churches, except seven, owns its own house of worship or chapel. Some of these are rude in structure ; the most are plain ; five or six are of brick and are of commanding appearance. Nor for young churches are these deficient in numbers. They have an average membership of 68, while the average membership of the Congregational churches west of the Mississippi River is only 45, and of all west of Pennsylvania, 63." The last Annual Report (1885) says : "Heretofore the average number of churches organized each year has been six. This year the number runs up to seventeen. Of the 89 pastors who have ministered to our 112 churches, 30 were from the North and 59 were raised up in our own institutions in the South."

#### SUNDAY-SCHOOLS—TEMPERANCE—REVIVALS.

*Sunday-schools* constitute a leading and permanent feature of the work of the Association. All its churches and educational institutions not only maintain their own Sunday-schools, but seek to establish others in the outlying districts. They are a most efficient means of church extension.

*Temperance* efforts are systematically made. Text-books on the principles of temperance are introduced as a part of the regular course of study, and lectures, addresses, periodicals and temperance organizations are employed in every available way to prevent the growth of intemperance and to reform the inebriate.

*Revivals of Religion* are sought earnestly in both schools and churches, and suitable means are used to promote them. The Head of the Church has graciously blessed these efforts in the conversion of souls. For the last two years the Rev. J. C. Fields has been employed as an evangelist with gratifying results.

#### FELLOWSHIP OF THE CHURCHES.

The churches under the care of the Association in the South are distributed from Hampton in Virginia to Corpus Christi in Texas. But they are not without fellowship. Conferences or Associations have been formed, and of these there are now eight, designated as the Conferences of Kentucky, Central South, North Carolina,

Georgia, Alabama, Mississippi, Louisiana and Southwest Texas. They have an average of eleven churches, and at their meetings there is the attendance, the order, the glow, the missionary enthusiasm that belong to the communion of the churches.

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### MOUNTAIN WORK.

The early labors of the Association in Home Mission work were directed to the white people of the West and South. When the prison doors of the slaves were opened its attention was largely concentrated upon the blacks, both because they were so needy and so accessible. But the Association never lost its sense of responsibility to the whites. The Mountain Region of the Central South presented a promising opening for reaching them. It embraces southwestern Virginia, southeastern Kentucky, western North Carolina, eastern Tennessee, and portions of northern Georgia and northern Alabama. It is 500 miles long and 200 miles wide, and contains a population of about 2,000,000, seven-eighths of whom are white. Berea College had already in a portion of that region won the victory over all caste distinctions on account of race or color, and the way was open for the Association to enter that field. At length the fit man was found to inaugurate the work. Rev. A. A. Myers organized a church in Williamsburg, Ky., in 1881, among the mountains of that beautiful State. By his indomitable energy and his great skill in securing the co-operation of the people, he moved them to aid him in putting up a commodious house of worship. The town was sixty years old, and this was the first church edifice brought to completion, three others having rotted down, unfinished. The next year a building was erected for an Academy, and the school was opened. The members of the church and the pupils of the school were white, there being very few colored people in the county. The color question was tested, and after a struggle similar to that which Berea had encountered, the result sustained the right of the colored race to equal privileges in church and school. Churches, preaching stations or schools have been established along or near the lines of railroads traversing the mountain districts of Kentucky and Tennessee, and sweeping nearly across both States : in Kentucky at Williamsburg, South Williamsburg, Pleasant View,



Rockhold, Lynn Camp, Liberty, Mahan Station, Dowlais, Saxton and Grey Hawk ; in Tennessee at Robbins, Hellenwood, Jellico, Pomona, Grand View and Pleasant Hill. The Sunday-school work throughout these districts renders most efficient service in laying the foundation for churches and day-schools, and in promoting the cause of temperance. No portion of our wide field opens more invitingly than this mountain region.

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## THE INDIANS.

### EARLY LABORS.

Some of the earliest labors of the Association were among the Indians. The beginnings made by the Western Evangelical Missionary Society and transmitted to it were enlarged and extended, until in 1852 it had 21 missionaries stationed among the Indians of the Northwest. Various causes conspired to the gradual diminution of these missions, and in 1859 they were abandoned. The supreme demand of the newly-emancipated slaves soon afterward claimed, and almost of necessity, for the time absorbed, the care and strength of the Association.

### GENERAL GRANT'S PEACE POLICY.

One feature of General Grant's excellent Peace Policy adopted in 1870, was the attempt to secure honest and capable Indian agents. To this end he invited the religious and missionary bodies to nominate the agents. This Association accepted the duty, in behalf of the Congregational churches, of nominating candidates for four agencies in 1870 and for eight in 1873, viz.: Chippewa and Red Lake, Minn.; Lake Superior and Green Bay, Wis.; Fort Berthold and Sisseton, Dak., and Skokomish, W. T., and among the Mission Indians in California; and while this feature of the Peace Policy was in force continued to select and nominate suitable persons for these agencies.

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## TRANSFER OF MISSIONS.

In 1882 an arrangement was made with the American Board by which it transferred to the Association its Indian missions in this country, and the Association withdrew from missions in foreign lands. This simplified the work of both societies and avoided the



necessity of a double appeal to the same constituency for the same objects. For six years prior to the transfer of missions, the Association had sustained a few missionaries and teachers among the Indians, in connection with its nomination and care for agencies. At the time of the transfer these consisted of Rev. Myron Eells, son of the venerable pioneer missionary, Rev. Cushing Eells, D.D., and a teacher at Skokomish, W. T.; Rev. S. G. Wright, missionary at Leech Lake, Minn., and Rev. H. T. Cowley, missionary at Spokane Falls, W. T. The Association also aided in sustaining Indian pupils at Hampton, Va. The transfer from the Board greatly enlarged the Indian work of the Association, committing to its care the mission and school at the Santee Agency, Neb., with 15 missionaries and teachers, 5 native pastors and teachers, and 5 workers in the Industrial Department; the Fort Sully mission and school with one missionary, two teachers and six native teachers, with outlying stations on the Cheyenne and White rivers; and the mission and school at Fort Berthold, Dak., with one missionary, one teacher and three assistant missionaries.

The missions thus received from the American Board had been founded by another venerable and esteemed pioneer missionary, the late Rev. S. R. Riggs, D.D., and they are now carried forward by his two sons, Rev. Alfred L. Riggs and Rev. Thomas L. Riggs. Since these missions and schools came under the care of the Association the facilities and force of workers have been increased. A large dining hall is in process of completion at the Santee Agency, with dining-room accommodations for over 200 boarders. A very well arranged and commodious dormitory has been erected at Oahe (Fort Sully) at a cost of over \$4,000; and new buildings are completed or under construction at several other points among the great Sioux tribe of Indians. A Government school has been established among the Poncas, near the Santee Agency, where our missionary, Rev. J. E. Smith, maintains Sabbath services and teaches the school. Arrangements have also been made by which, during the past year, the Association has sustained the teachers in the Indian Department of the University of New Mexico, at Santa Fé. A new life seems to be inspired at this date (1886) in all our work among the Indians.

#### THE TRANSFERRED FOREIGN MISSIONS.

At the close of the war the Association retained of its foreign

missions only those in West Africa, Jamaica, the Sandwich Islands, Siam, and one missionary among the Indians. At the Annual Meeting of 1873 it was voted to confine the foreign mission work of the Association to Africa. This was done at once, except in regard to the missions in Jamaica, where local reasons deferred the completion of the arrangement for a time. The mission in Africa was much weakened by sickness and death, and in 1877 the new policy of sending colored missionaries thither from our schools in the South, was inaugurated with a success that was modified only by the want of experience and maturity of character in the young missionaries. Up to the time of the transfer fourteen such missionaries had been sent to Africa. In 1879 the gift of \$15,000 by Mr. Robert Arthington, of Leeds, England, supplemented by other donations from Great Britain and America, encouraged the Association to undertake a mission on the Upper Nile Basin, in Africa. In 1881 Rev. Henry M. Ladd and E. E. Snow, M.D., made an exploration in the locality designated by Mr. Arthington; but the fanatical war of the Mahdi broke out while they were there, and they narrowly escaped with their lives. Under the agreement with the American Board and in view of the troubled condition of that region, the Association arranged with the donors to withdraw from the proposed mission, and it holds the funds in readiness to be turned over to any missionary society that has the faith and experience to carry it forward, under the approval of Mr. Arthington and the British donors. We trust the time may be near at hand when the work may be begun with the prospect of success, under the Divine blessing.

In making the exchange, the American Board, having undertaken recently a new mission on the western coast of Africa, declined to take our Mendi Mission. Hence to the satisfaction of all parties this mission was transferred to the United Brethren in Christ, a body of Christians who have long had a mission contiguous to it and between whose missionaries and ours the relations have always been of the most harmonious and fraternal character. With the mission the Association also transferred to the United Brethren for five years the avails of about \$100,000, the gift of the late Rev. Charles Avery, and also the use of the steamer John Brown, built for the Mendi mission. At the expiration of the five years, the Mendi Mission is to remain in the hands of the United Brethren, but the avails of the Avery fund are to be given to the American Board for the benefit of its missions in Africa. In the early part



of the year 1886 the Mission of the United Brethren finding that it had not sufficient use for the steamer, it was then offered to the American Board and declined for the same reason, and in March it was transferred to the trustees of Bishop Taylor's mission on the Congo.

#### ARRANGEMENT WITH THE A. H. M. S.

Questions having arisen respecting the fields occupied by the American Home Missionary Society and the American Missionary Association, a committee of ten persons was chosen by the two societies, to whom the matter was referred. This committee, consisting of Rev. J. E. Twitchell, D. D., Rev. Lyman Abbott, D. D., Rev. Geo. L. Walker, D. D., A. S. Barnes, Esq., and S. B. Capen, Esq., on the part of the A. H. M. S., and of Rev. J. L. Withrow, D. D., Rev. Washington Gladden, D. D., Rev. D. O. Mears, D. D., Pres. S. C. Bartlett and Rev. W. H. Ward, D. D., on the part of the Association, met in Springfield, Mass., Dec. 11, 1883, and after careful deliberation agreed unanimously upon several recommendations as a basis of mutual co-operation. These recommendations were subsequently more fully considered by the Executive Committees of the two societies, and a paper was drawn up enlarging with practical details the basis agreed upon at Springfield.

This paper was adopted by both societies in 1884, and may be thus briefly summarized : Both societies are national ; the principal work of the A. H. M. S. is church planting in the West and Southwest ; its school work is exceptional, and whenever it can be properly done, is to be transferred to the Association ; the field of the A. M. A. is educational and church work in the South among both races, and also among the Indians, and the Chinese on the Pacific Coast ; neither society shall establish churches in localities occupied by the other without mutual conference and agreement ; transfers of work may be made and a common superintendent may be employed ; neither society will sustain a church that will not admit to membership colored persons suitably qualified ; the contributions for the South shall flow mainly through the channels of the A. M. A., and a large share of the funds of the A. H. M. S. shall be spent in the West and Southwest.



## CHINESE IN AMERICA.

The American Missionary Association was one of the pioneers in mission service among the Chinese immigrants to California. As early as 1852 Rev. S. V. Blakeslee, under the auspices of the Association, undertook to reach and save these heathen strangers on a plan substantially the same as that which in later years is proving its wisdom by its success—that is, to take advantage of their desire to learn the English language to introduce them to the knowledge of the Scriptures, instead of requiring their teachers to learn Chinese. But Mr. Blakeslee, finding that the Presbyterians were already on the ground, and were prepared to occupy it with special facilities, at length resigned, and the field was fraternally yielded to them. As, however, the number of Chinese immigrants increased, and as they were exposed to the same persecution as that endured by the other colored races in this country, the Association resumed its work among them. In 1870 Rev. John Kimball was appointed Superintendent, assisted by a local “Advisory Board.” He had under his care that year 5 teachers. After carrying on the work successfully for four years, he resigned, and the present efficient Superintendent, Rev. W. C. Pond, pastor of the Bethany Church, San Francisco, was appointed to the position. In 1875 a new impulse was given to the work by the organization of the “California Chinese Mission,” in connection with the General Association of California, and as an auxiliary to the American Missionary Association. It secures some funds in aid of the work, and its officers are the valuable counselors of the Superintendent.

The last annual report (1885) gives the number of teachers 34 and schools 18, located at Alameda, Alturas, Fresno, Marysville, Oakland, Oroville, Petaluma, Sacramento, San Diego, Santa Barbara, Santa Cruz, Stockton, Tulare, and five in San Francisco.

The Mission has been greatly blessed in turning these strangers from their idolatry to the worship of the true God. It is now undergoing the severe strain of not only overcoming the depravity of the heathen heart, but of that depravity aggravated by the bitter persecution that comes from the hands of nominal Christians.

The converted Chinamen have long desired the establishment of missions in their native country, to which, if they should return thither, they might resort as a Christian home, and from which they might go forth for mission work among their countrymen.

As the Association has withdrawn from missions abroad, it is gratifying to state that the American Board in 1882 founded such a mission at Hong Kong, to which the brethren of the "Chinese Christian Association" contributed \$700 at the outset.

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### BUREAU OF WOMAN'S WORK.

When, in 1861, the Association entered upon its large mission field in the South, the help of Christian women became necessary. As teachers and missionaries they have done a great share of the work among the Negroes, and as in each succeeding year hundreds of these brave women went out from the churches, a widespread interest was felt in their self-denying labors, leading to the organization of sewing circles and freedmen's aid societies. But the work of uplifting was found to be a slower process than that of emancipating, and enthusiasm waned. Frequent appeals were therefore made for the aid of Christian women of the North, and in 1873 a form of constitution was prepared for the organization in the churches of women's societies auxiliary to the Association.

At the Annual Meeting of the Association in 1874, the ladies held a conference upon the best methods of co-operation. Frequent reports of woman's work were made in our monthly magazine, and in 1877 there began specific work on the part of the ladies in the churches for the support of special lady missionaries. At the Annual Meeting in 1878 the Association added to its programme a woman's meeting, at which ladies from the South gave reports of the condition of the field. During the next few years marked progress was made in the special effort for the support of lady missionaries, and missionary operations were enlarged by more direct effort for women among the blacks, for the mountain people of the South, and by the adoption of the Indian field. A corresponding growth of interest was manifested in the North.

The work at length assumed such proportions as to call for a special department, and experience and knowledge of the field made it evident that this department could be best utilized by forming it not outside, but within the direct control of the Association, thus adjusting it fully to our established methods. Accordingly in 1883 the *Bureau of Woman's Work* was formed.

This Bureau inaugurated no new organization. It simply gave a more direct and efficient form to a large work already in hand, and added no increase of machinery and but little expense.

THE OBJECT of the Bureau is to present truthfully the condition of the women for whom the Association labors, and to solicit woman's aid in their behalf, urging a cash contribution from the women of every Congregational Church as well as the usual help of the needle. Accordingly a system of monthly letters from the missionary teachers in the field was planned, and a proposition was made to women at the North to take a definite part in sustaining these field workers, in sums ranging from \$20 each to the amount of full support, the ladies thus contributing to have their special missionary from whom they should hear regularly.

THE RESULTS.—During the past year (1885) the ladies of the Congregational churches have sustained the following schools and teachers :

*For the Negroes :* One school in McIntosh, Ga., 3 teachers ; one school in Thomasville, Ga., 3 teachers ; 3 missionary teachers in Texas, 2 in Mississippi, 3 in Georgia, 2 in Alabama, 3 in Tennessee, 1 in Louisiana, 1 in North Carolina.

*For the Mountain Whites :* 2 missionary teachers in Tennessee, 1 in Kentucky.

*For the Indians :* 3 missionary teachers in Nebraska ; 3 in Dakota.

An interesting feature of the work of this Bureau has been the securing of the help of the freedwomen for those more needy than themselves. It was proposed to them to aid in the support of a missionary to the Indians at Fort Berthold, Dak. The response was prompt and hearty, the Ladies' Missionary Association of Alabama alone pledging \$100. One little mission band of colored women pledged a share of \$20, and paid it in installments of \$2 per month, the money being earned at the washtub or by other hard work, and needed in their own families for what we would deem the necessities of life. But it was a revelation to many of them that in our own country there was any people as needy as themselves and in greater spiritual darkness.

The Woman's Bureau has proved an effective agency in all our work, opening new channels for the missionary activity of the women of the North, imparting direct information, assigning special fields, and strengthening the bond between the missionaries and the churches.



## FINANCES.

The income of the Association was small at first. None of the large denominations of Christians indorsed it, and few of the churches had it on the list for regular contributions. Its donors were mainly individuals of strong anti-slavery convictions. The influences which gradually produced the increase of its resources were the growth of the anti-slavery sentiment and the increased demand for mission work that should lend no sanction to slavery ; the emancipation of the slaves and the call for a large effort for their enlightenment ; a renewed zeal for African evangelization ; an interest in the Indians and Chinamen on the Pacific coast ; and the opening avenues for work among the white people of the South. Special agencies assisted in gathering the results which these influences produced.

Marked by decades, the statement may thus be summarized :

FIRST DECADE, 1847-1856. The receipts for the first year were \$13,033, rising somewhat steadily to \$49,818 in the last year. Several auxiliary societies formed in different parts of the country aided in collecting funds.

SECOND DECADE, 1857-1866. The first seven years showed little advance in receipts, but the closing years witnessed a decided increase. Beginning with \$47,190 in 1857, the figures sprang up to \$95,395 in 1864, to \$134,181 in 1865 and to \$253,045 in 1866, the year after the war. The aid of the Free-Will Baptists, the Wesleyans, the Congregationalists in this country and friends in Great Britain, contributed to this increase.

THIRD DECADE, 1867-1876. This was a marked era in the financial history of the Association, showing in the first five years a great enlargement of income, reaching \$420,769 in 1870, followed by a growing indebtedness and a diminished income. The debt touched its highest point, \$96,559, in 1875, and the income in 1876 was only \$264,709.

The sources of the increased receipts in the first five years were the same that yielded so largely in the closing years of the last decade, and in addition to them were the large gifts of the Freedmen's Bureau and the ingatherings of the Jubilee Singers.

The debt is traceable in part to the nature of the heavy receipts of the first five years. Those coming from the Freedmen's Bureau could be expended only in buildings (*i. e.*, in new plant). The

necessities of the work at that time also requiring *permanent institutions*, the current expenses were greatly increased. The touching songs of the Jubilee Singers began to yield large returns in 1872, but these were also used in the purchase of land and in the erection of Jubilee Hall. Our treasury was, moreover, drawn upon to some extent to supplement the earnings of the Singers in completing the building, as well as to meet the increased current expenses of the institution as thus enlarged. On the other hand, the general receipts of the Association were heavily reduced, owing to the discouragement of the North in regard to the measures of reconstruction, and to the unusual stringency of the times.

FOURTH DECADE, 1877-1886. This decade was begun by determined efforts for the payment of the debt. Special appeals were made, salaries were reduced, calls for enlargement were refused, assets in the form of bonds and lands which had come to us through gift or legacy were sold, and in 1879, by the blessing of God, the debt was fully paid ! Recently the large gift of Mrs. Stone for new buildings so greatly needed for the advancement of the work, and the acceptance from the American Board of its entire Indian Missions, with their urgent call for enlargement, have once more thrown the balance on the wrong side of the ledger, but the same Divine aid will yet bring deliverance !

The point has been reached in the history of the Association when endowments are needed for its schools and funds for the steady enlargement of its church work, for its operations in the mountain regions of the South, and for active co-operation with the strong effort now making to civilize the Indians and to save the persecuted Chinamen on the Pacific coast. The call to the Association is still to preach the Gospel to the poor.



## OFFICERS OF THE ASSOCIATION.

<i>Election.</i>		<i>Death or Resignation.</i>	<i>Election.</i>		<i>Death or Resignation.</i>
<b>Presidents.</b>			1864	Ray Palmer, D.D.	1883
1846	Hon. Wm. Jackson,	1854	1864	A. H. Porter, Esq.	1869
1854	Hon. Lawrence Brainard,	1859	1864	Charles B. Boynton, D.D.	1868
1859	Rev. David Thurston,	1865	1864	J. M. Sturtevant, D.D.	1883
1865	Rev. E. N. Kirk, D. D.	1874	1864	Edward Beecher, D.D.	1871
1874	Hon. Wm. A. Buckingham,	1875	1879	Edward Beecher, D.D.	1883
1875	Hon. E. S. Tobey,	1881	1864	W. W. Patton, D.D.	1883
1881	Hon. Wm. B. Washburn,		1864	Hon. Seymour Straight,	1883
	LL.D.		1865	Lewis Tappan, Esq.	1873
<b>Vice-Presidents.</b>			1865	Cyrus Prindle, D.D.	1867
1846	Rev. Theo. S. Wright,	1847	1865	D. M. Graham, D.D.	1878
1846	Hon. F. D. Parish,	1883	1866	Horace Hallock, Esq.	1880
1846	Prof. C. D. Cleveland,	1869	1866	F. A. Noble, D.D.	1869
1846	Rev. David Thurston,	1859	1878	F. A. Noble, D.D.	
1846	Rev. Sam'l R. Ward,	1851	1866	W. T. Eustis, D.D.	1883
1847	Rev. J. W. C. Pennington,	1848	1867	Rev. Adam Crooks,	1871
1848	Rev. G. W. Perkins,	1854	1868	Rev. J. J. Smith,	1871
1851	Rev. S. E. Cornish,	1859	1868	Gen. C. B. Fisk,	1875
1853	Rev. Jonathan Blanchard,	1878	1868	Rev. Sella Martin,	1869
1854	Hon. Wm. Jackson,	1855	1869	Cyrus W. Wallace, D.D.	1883
1855	J. P. Williston, Esq.	1871	1869	Thatcher Thayer, D.D.	1883
1859	Arthur Tappan, Esq.	1865	1869	Edward Hawes, D.D.	1883
1859	Hon. Jacob Butler,	1871	1869	Hon. Thaddeus Fairbanks,	1883
1859	Hon. E. D. Holton,	1883	1869	Hon. E. S. Tobey,	1875
1862	Rev. John Lowry,	1865	1882	Hon. E. S. Tobey,	1883
1863	Hon. Wm. Claflin,	1883	1869	Samuel D. Porter, Esq.	1880
1864	Geo. Shepard, D.D.	1868	1869	Gen. O. O. Howard,	1871
1864	Stephen Thurston, D.D.	1883	1875	Gen. O. O. Howard,	1883
1864	Prof. Sam'l Harris,	1883	1869	M. McG. Dana, D.D.	1883
1864	Rev. Leonard S. Parker,	1870	1869	Rev. Edward L. Clark,	1878
1864	Silas McKeen, D.D.	1878	1869	J. E. Roy, D.D.	1870
1864	E. N. Kirk, D.D.	1865	1869	G. F. Magoon, D.D.	1883
1864	Hon. I. Washburn,	1869	1869	Prof. Charles Seecombe,	1871
1864	Wm. C. Chapin, Esq.	1883	1870	Col. C. G. Hammond,	1883
1864	S. W. S. Dutton, D.D.	1866	1870	Edward Spalding, M D.	1883
1864	Hon. John P. Elton,	1865	1871	George B. Bacon, D.D.	1876
1864	Hon. A. C. Barstow,	1883	1871	David Ripley, Esq.	1880
1864	Leonard D. Swain, D.D.	1869	1871	Wm. M. Barbour, D.D.	1883
1864	J. P. Thompson, D.D.	1867	1871	Hon. Henry Wilson,	1876
			1871	Rev. W. L. Gage,	1883
			1871	A. S. Hatch, Esq.	1883



<i>Election.</i>	<i>Death or Resignation.</i>	<i>Election.</i>	<i>Death or Resignation.</i>
1871 J. H. Fairchild, D.D.	1883	<b>Corresponding Secretaries.</b>	
1871 H. A. Stimson, D.D.	1883	1847 Geo. Whipple, D.D.	1876
1871 J. W. Strong, D.D.	1880	1853 Rev. S. S. Jocelyn,	1863
1871 Hon. W. A. Buckingham,	1874	1864 M. E. Strieby, D.D.	
1871 Rev. Geo. Thacher, LL.D.	1879	1866 Rev. J. R. Shipherd,	1868
1871 A. L. Stone, D.D.	1883	1868 W. W. Patton, D.D.	1870
1871 G. H. Atkinson, D.D.	1883	<b>Associate Corresponding Secretaries.</b>	
1871 J. E. Rankin, D.D.	1884	1885 James Powell, D.D.	
1872 Rev. H. W. Beecher,	1883	1885 A. F. Beard, D.D.	
1872 Douglas Putnam, Esq.	1883	<b>Assistant Corresponding Secretary.</b>	
1872 A. L. Chapin, D.D.	1883	1883 James Powell, D.D.	1885
1872 S. D. Smith, Esq.	1883	<b>Recording Secretaries.</b>	
1873 Hon. E. P. Smith,	1876	1846 Rev. S. S. Jocelyn,	1853
1873 Rev. H. M. Parsons,	1878	1853 Langdon S. Ward, Esq.	1854
1873 Peter Smith, Esq.	1880	1854 Rev. Henry Belden,	1875
1873 Dea. John C. Whitin,	1882	1875 Geo. Whipple, D.D.	1876
1874 Hon. J. B. Grinnell,	1883	1876 M. E. Strieby, D.D.	
1874 W. Patton, D.D.	1879	<b>Treasurers.</b>	
1875 Rev. Wm. T. Carr,	1880	1846 Lewis Tappan, Esq.	1865
1875 Rev. Horace Winslow,	1883	1866 Edgar Ketchum, Esq.	1879
1876 Sir Peter Coats,	1883	1879 H. W. Hubbard, Esq.	
1876 Henry Allon, D.D.	1883	<b>Assistant Treasurers.</b>	
1876 Wm. E. Whiting, Esq.	1882	1865 Wm. E. Whiting, Esq.	1876
1876 J. M. Pinkerton, Esq.	1881	1876 H. W. Hubbard, Esq.	1879
1876 Daniel Hand, Esq.	1883	<b>Auditors.</b>	
1878 A. L. Williston, Esq.	1881	1848 William E. Whiting, Esq.	1850
1878 A. F. Beard, D.D.	1883	1857 William E. Whiting, Esq.	1859
1878 Frederick Billings, Esq.	1883	1848 Rev. Sam'l E. Cornish,	1849
1878 Joseph Carpenter, Esq.	1883	1849 Rev. Chas. B. Ray,	1850
1879 Andrew Lester, Esq.	1880	1850 Anthony Lane, Esq.	1857
1879 E. A. Graves, Esq.	1883	1859 Anthony Lane, Esq.	1862
1879 E. P. Goodwin, D.D.	1883	1865 Anthony Lane, Esq.	1875
1879 C. L. Goodell, D.D.	1886	1850 James O. Bennett, Esq.	1876
1879 J. W. Scoville, Esq.	1883	1862 R. R. Graves, Esq.	1865
1879 E. W. Blatchford, Esq.	1883	1875 Wilmot Williams, Esq.	1877
1879 C. D. Talcott, Esq.	1882	1876 S. V. White, Esq.	1877
1879 John K. McLean, D.D.	1883	1877 Henry Parsons, Esq.	1878
1879 Richard Cordley, D.D.	1883	1878 Chas. L. Mead, Esq.	1881
1880 W. H. Willcox, D.D.	1883	1878 James T. Leavitt, Esq.	1880
1880 G. B. Willcox, D.D.	1883	1880 M. F. Reading, Esq.	1883
1880 Wm. M. Taylor, D.D.	1883	1881 Wm. A. Nash, Esq.	1884
1880 Rev. Geo. M. Boynton,	1883		
1880 E. B. Webb, D.D.	1883		
1880 Hon. C. I. Walker,	1883		
1880 A. H. Ross, D.D.	1883		
1881 L. T. Chamberlain, D.D.	1883		
1881 Hon. Joshua L. Chamberlain,	1883		
1881 Alex. McKenzie, D.D.			
1881 Hon. Nelson Dingley, Jr.	1883		
1883 A. J. F. Behrends, D.D.			
1884 D. O. Mears, D.D.			

<i>Election.</i>	<i>Death or Resignation.</i>	<i>Election.</i>	<i>Death or Resignation.</i>
1883 W. H. Rogers, Esq.		1864 Samuel Holmes, Esq.	
1884 Peter McCartee, Esq.		1864 Rev. Sella Martin,	1863
		1864 Rev. S. W. Magill,	1866
		1864 Cyrus Prindle, D.D.	1865
		1865 S. N. Davis,	1870
		1865 J. B. Beadle, Esq.	1877
		1866 Edgar Ketchum, Esq.	1868
		1879 Edgar Ketchum, Esq.	1881
		1866 M. E. Strieby, D.D.	1867
		1866 Geo. Whipple, D.D.	1867
		1868 G. D. Pike, D.D.	1872
		1868 Hon. E. P. Smith,	1871
		1869 A. S. Barnes, Esq.	
		1869 Rev. Martin L. Williston,	1872
		1869 G. B. Willcox, D.D.	1880
		1870 Rev. E. M. Cravath,	1872
		1870 H. M. Storrs, D.D.	1875
		1871 Washington Gladden, D.D.	1875
		1871 R. G. Hutchins, D.D.	1872
		1871 Stephen Ballard, Esq.	1872
		1871 Gen. O. O. Howard,	1875
		1872 Edward Beecher, D.D.	1879
		1872 Rev. S. B. Halliday.	
		1872 Dwight Johnson, Esq.	1874
		1875 Gen. C. B. Fisk.	
		1875 Chas. L. Mead, Esq.	
		1876 Rev. Geo. M. Boynton,	1880
		1876 E. A. Graves, Esq.	1879
		1876 John H. Washburn, Esq.	
		1877 Rev. A. P. Foster.	
		1879 Gen. C. T. Christensen,	1883
		1879 Chas. A. Hull, Esq.	1884
		1879 Wm. T. Pratt, Esq.	1881
		1879 J. A. Shoudy, Esq.	1881
		1880 H. L. Clapp, Esq.	1881
		1880 Rev. J. A. Hamilton,	1882
		1880 S. S. Marples, Esq.	
		1881 Lyman Abbott, D.D.	
		1881 Franklin Fairbanks, Esq.	1883
		1881 Wm. H. Ward, D.D.	
		1881 A. L. Williston, Esq.	1883
		1883 Rev. J. R. Danforth.	
		1883 Edward Hawes, D.D.	1884
		1883 Rev. S. H. Virgin,	1885
		1883 J. L. Withrow, D.D.	
		1884 E. B. Monroe, Esq.	
		1884 J. E. Rankin, D.D.	
		1885 E. L. Champlin, Esq.	

**Executive Committee.**

1846 Arthur Tappan, Esq.	1857
1846 Rev. Theodore S. Wright,	1847
1846 Rev. Simeon S. Jocelyn,	1855
1863 Rev. Simeon S. Jocelyn,	1879
1846 Rev. Amos A. Phelps,	1847
1846 Rev. Chas. B. Ray,	1856
1846 Rev. J. R. Johnson,	1847
1846 Rev. S. E. Cornish,	1855
1846 Wm. H. Pillow,	1848
1846 Wm. E. Whiting, Esq.	1872
1846 Rev. J. W. C. Pennington,	1847
1848 Rev. J. W. C. Pennington,	1851
1846 Rev. Josiah Brewer,	1863
1846 Rev. Edward Weed,	1848
1847 Rev. Henry H. Garnet,	1848
1856 Rev. Henry H. Garnet,	1861
1847 Wm. Harned,	1853
1847 Rev. Sherlock Bristol,	1848
1847 Anthony Lane, Esq.	1856
1861 Anthony Lane, Esq.	1863
1848 Thos. Ritter, M.D.	1876
1848 J. O. Bennett, Esq.	1876
1848 M. S. Scudder,	1852
1851 Rev. J. A. Paine,	1855
1852 Rev. C. B. Dana,	1853
1853 Rev. Henry Belden,	1875
1853 J. R. Lee, M.D.	1855
1855 D. M. Graham, D.D.	1861
1864 D. M. Graham, D.D.	1865
1855 Rev. J. N. Freeman,	1860
1855 Geo. H. White, Esq.	1861
1855 Wm. B. Brown, D.D.	1880
1856 W. T. Dawley,	1858
1857 Rev. Almon Underwood,	1858
1858 Samuel Wilde, Esq.	1862
1858 Alonzo S. Ball, M.D.	1884
1860 T. C. Fanning, Esq.	1869
1861 Capt. C. B. Wilder,	1864
1861 Rev. John Lowrey,	1862
1862 R. R. Graves, Esq.	1863
1862 Rev. J. M. Holmes,	1869
1863 Andrew Lester, Esq.	1879
1863 Thos. S. Berry, Esq.	1864



# THE AMERICAN MISSIONARY ASSOCIATION.

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## STATISTICS FOR 1885.

CHURCHES.—*In the South*: In District of Columbia, 1 ; Virginia, 1 ; North Carolina, 13 ; South Carolina, 2 ; Georgia, 14 ; Kentucky, 10 ; Tennessee, 13 ; Alabama, 17 ; Florida, 1 ; Kansas, 3 ; Arkansas, 2 ; Louisiana, 19 ; Mississippi, 7 ; Texas, 9. *Among the Indians*: 5. Total, 117.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered*: Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La., and Austin, Tex.—6. *Graded or Normal Schools*: Wilmington, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, McIntosh, Ga.; Mobile, Athens, Selma, Ala.; Memphis, Jonesboro, Tenn.; Williamsburg, Lexington, Ky.—14. *Other Schools*: 36. Total, 56.

TEACHERS, MISSIONARIES AND ASSISTANTS.—At the South, 346; among the Chinese, 38; among the Indians, 54. Total, 438. STUDENTS.—In theology, 96 ; law, 67 ; in college course, 52 ; in other studies, 8,608 ; among the Chinese, 1,457 ; among the Indians, 706. Total, 10,986. Scholars taught by former pupils of our schools, estimated at 200,000.

## WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students ; MEETING HOUSES for the new churches we are organizing ; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers and teachers here and missionaries to Africa—a pressing want.

4. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase farm implements, plows, harrows and cultivators ; to erect shops and furnish tools and materials for instruction and use in the mechanic arts, for carpenters, blacksmiths, tin-men, harness and shoemakers ; and to supply the girls' industrial rooms with sewing and knitting material.



## CONSTITUTION.

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ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own country and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member ; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association ; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November at such time and place as may be designated by the Association, or, in case of its failure to act, by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings ; to apply to any Legislature for acts of incorporation, or conferring corporate powers ; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting and voting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.

LIBRARY OF CONGR



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